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FIG. 29.—TO SHOW THE METHOD OF CARRYING THE CONTENTS OF THE DAIRY. THE BOY KALMAD (64) IS CARRYING THE 'PATATPUR'; KARSÜLN (15) THE 'ERTATPUR.' IN FRONT OF KALMAD IS THE ENTRANCE OF THE PEN AT KARS CALLED 'ALTHPTU' (see p. 649).

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234* 221 796 the *palikartmokh* abstains from food. He does the ordinary work of his dairy, and gives out buttermilk and butter to the women as usual. He then calls to the chosen men who have come to the village, and they stand outside the door of the dairy. The *palikartmokh* comes out, holding in his right hand the milking-vessel (*irkartpun*) and churning-stick (*madth*). He stands facing the sun, and salutes holding the vessel and churn to his forehead, and says "*ekirzam meidjam*," the *kwarzam* of Teikirzi and Tirshti. Then all present pray, [415 using the prayer of the dairy. The *palikartmokh* puts the milking-vessel and the churning-stick at the back of the ● 482] dairy (the *palimerkal*), and then brings the other dairy things, carrying out those of the *patatmar* first and then those of the *ertatmar*. Two stout sticks are prepared, each called *pütuskt*, and the various objects of the *patatmar* are fastened on one stick and those of the *ertatmar* on the other, in the way shown in Figs. 29 and 30.[1] When the things have been fastened on the sticks, all go to the front of the huts of the village and take food, after which the procession starts. It is headed by the buffaloes, followed by the dairyman and the men carrying the dairy vessels. Each of the latter carries the staff on his left shoulder and has the right arm out of the mantle. The man carrying the things of the *patatmar* walks in front of the man carrying those of the *ertatmar*, as shown in the figures. After the buffaloes, the dairyman, and the dairy vessels, there follow any men who are accompanying the procession, and if all the inhabitants of the village are migrating, the women and children follow the men.

[562] On leaving the village the women and girls may have to go for a certain distance by a different path from that taken by the buffaloes, but during the greater part of the journey there does not seem to be any regulation to prevent the women following in the wake of the sacred animals.

On reaching the new village, the *palikartmokh* purifies

[1] The vessels used for the purposes of these photographs were not the real vessels of the dairy, but those of the house. The method of fastening the earthenware vessels does not correspond to that described for the *ti* dairy, and I am doubtful whether the method of fastening for real dairy vessels would not have corresponded to the procedure of the *ti* rather than to that shown in the figures.

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FIG. 30.—1. A. The *mudth*. B. A *patal*. C. Another *patal*. D. The *parthadrevunnu*. E. The *irkartpun*.
2. A. The axe. B. The fire-sticks. C. The *mafpariv*. D. The *polmarkol*. E. The *ortatpun*. F. A *tol*. G. The lamp.

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less important things from the dairy. Badagas may also accompany the procession. [177]

The day of the migration is called *irnödrthnol*, and on the morning of this day the churning is done as usual, and sufficient milk is drawn to provide as much as can be safely carried in one of the *persin* without spilling it. All who take part in the procession must go without food on the morning of this day, and the *palol* does not take buttermilk as usual. The various objects which are to be taken with the buffaloes are brought out of the dairy and laid by a stone called the *pepkusthkars*, which in some places, and possibly everywhere, is in or near the wall of the *tu*. 234x 221 796

The dairy vessels are carried according to well-defined rules. The things of the inner room and the intermediate objects, the lamp and the *idrkwoi*, are carried by the *palol*. The *mòrol* carries some of the things of the outer room and one of the horns. The two *kaltmokh* carry the other things of the outer room, the other horns and their own possessions. 234x 284 415 482 796

The dairy vessels, &c., are carried by each man on a staff cut from the *mòrs* tree, the staff being called *pepkati* (the *pütusht* of the village migration). Each of the *persin* and *alug* is fixed on the staff by placing it on a roll of *kakhudri*, called a *tedshk*, round which six pieces of the string called *twadrinar* are tied. The six strings are passed round the vessel and fastened to the staff. The *palol* fastens on the three *persin* in such a way that when the staff is on his shoulder two of the vessels will be in front of him and the other behind his back, one of the vessels in front containing milk. The *tòrzum* are placed on the top of the *persin* as when they are in the dairy, and the *persinkudriki* is carried in the *peptòrzum*. The *kwoi* is fastened on in front, and the *kòghlag* and wands are placed along the staff. The lamp is put inside the *idrkwoi* and the latter tied to the end of the stick, so that it is behind the back of the *palol* when being carried. Care is taken that an interval is left between the *idrkwoi* and the other things; even when being carried from one dairy to another the objects intermediate between those of the inner and those of the outer room are kept separate from and not allowed to touch the more sacred vessels of the inner room. The staff with its

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burdens is carried by the *palol* on his left shoulder in the same way as is shown in Fig. 29, illustrating the method of carrying the things of the village dairy.

The *mani* is carried by the *palol* on his right side. A staff of *kiaz* wood is cut, about five cubits (*mogoi*) in length, which must be perfectly straight with a fork at one end. The bell is covered completely with *kiaz* leaves tied with rattan fastenings, and put on the fork of the staff by its ring. The staff is carried upright in the right hand of the *palol*; if he becomes tired he may rest it on his shoulder, but this must be done in such a way that the forked end of the stick carrying the bell comes in front of his body, otherwise the *palol* would be presenting his back to the sacred object.

At the Nòdrs *ti* there is an exception to the ordinary rule in the case of the *mani* of the *tiir*. It will be remembered that this bell is reputed to have been born in a *persin* during the migration from Amnòdr, and the bell is therefore carried in one of the *persin* during the migration from one dairy to another. In its place the *palol* of the *tiir* carries in his right hand the churning stick with its churning end upwards.

The *mani* is the only object of the inner room which is covered with leaves, so that it may not be exposed to the vulgar gaze. The lamp is also hidden from view within the *idrkwoi*, but I do not know whether this is for the same reason or merely because it is a convenient way of carrying it.

The *mòrol* carries the large earthenware vessels of the outer room (*alug*), which are at least four in number. They are tied on a staff by means of *tedshk* in the same manner as are the *persin*. This is done by the *kaltmokh*, who puts the staff and its burden on the left shoulder of the *mòrol*, taking particular care that the vessels do not touch the man. The *mòrol* carries one of the horns in his right hand.

Before the procession starts each *mani* is hung on the neck of a calf, left on for a minute or so, taken off and put on its staff. The *mani* of the *tiir* called Persin is put on the neck of a two-year-old calf of the *unir*, and that of the *warsir*, Keu, is put on the neck of one of the *perithir*.

If any dairy vessels or implements are not taken with the buffaloes, they are not left in the dairy, but hidden in a wood.